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The Prisoner for Debt.

BY JOHN G. WHITTIER.

Look on him! through his dungeon grate,
Feebly and cold the morning light
Comes stealing round him dim and late,
As if it loathed the sight.
Reclining on his strawy bed,
His hand upholds his drooping head;
His bloodless cheek is seamed and hard,
Unshorn his gray, neglected beard;
And o'er his bony fingers flow
His long disheveled locks of snow.

No grateful fire before him glows,
And yet the winter's breath is chill;
And o'er his half-clad person goes
The frequent ague thrill.
Silent, save ever and anon,

A sound, half murmur and half groan,
Forces apart the painful grip
Of the old sufferer's bearded lip.
Oh, sad and crushing is the fate
Of old age chained and desolate.

Just God! why lies the old man there?
A murderer shares his prison bed,
Whose eyeballs, through his horrid hair,
Gleam on him fierce and red;
And the rude oath and heartless jeer
Fall ever on his loathing ear;
And in his wakefulness or ~~sleep~~,
Nerve, flesh, and fiber thrill and creep,
Whene'er that ruffian's tossing limb,
Crimsoned with murder, touches him.

What has the gray-haired prisoner done?
Has murder stained his hands with gore?
Not so, his crime's a fouler one—
God made the old man poor!
For this he shares a felon's cell,
The fittest earthly type of hell;
For this the boon for which he poured
His young blood on the invader's sword,
And counted light the fearful cost,
His blood-gained liberty is lost!

And so for such a place of rest,
Old prisoner, poured thy blood as rain.
On Concord's field, and Bunker's crest,
And Saratoga's plain!
Look forth, thou man of many scars,
Through thy dim dungeon's iron bars!
It must be joy, in sooth, to see
Yon monument* upreared to thee;
Piled granite and a prison cell!
The land repays thy service well!

Go, ring the bells, and fire the guns,
And fling the starry banner out,
Shout "*Freedom!*" till your lisping ones
Give back their cradle shout;
Let boasted eloquence declaim
Of honor, liberty, and fame;
Still let the poet's strain be heard,
With "*glory*" for each second word,
And everything with breath agree
To praise "*our glorious liberty!*"

And when the patriot cannon jars
That prison's cold and gloomy wall,
And through its grates the stripes and stars
Rise on the wind and fall:
Think ye that prisoner's aged ear
Rejoices in the general cheer?
Think ye his dim and failing eye
Is kindled at your pageantry?
Sorrowing of soul, and chained of limb,
What is *your* carnival to *him*?

Down with the law that binds him thus!
Unworthy freemen, let it find
No refuge from the withering curse
Of God and human kind!
Open the prisoner's living tomb,
And usher from its brooding gloom
The victim of your savage code,
To the free sun and air of God!
No longer dare a crime to brand
The chastening of the Almighty's hand!

* Bunker Hill Monument.

Duties and Pleasures of Woman.

Great, indeed, is the task assigned to woman. Who can elevate its dignity? who can exaggerate its importance? Not to make laws, not to govern empires; but to form those by whom laws are made, armies led, and empires governed; to guard from the slightest taint of possible infirmity the frail, and yet spotless creature, whose moral, no less than his physical being, must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments, which generations yet unborn, and nations yet uncivilized, shall learn to bless; to soften firmness into mercy, to chasten honor into refinement, to exalt generosity into virtue: by her soothing cares to allay the anguish of the body, and the far worse anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense: to cheer the scholar laboring under his toil; to console the statesman for the ingratitude of a mistaken people; to compensate for hopes that are blighted, friends that are perfidious—for happiness that has passed away. Such is her vocation; the couch of the tortured sufferer, the prison of the deserted friend, the cross of a neglected Saviour, these are the scenes for woman's excellence; these are theaters on which her greatest triumphs have been achieved. Such is her destiny—to visit the forsaken, and to attend the neglected: amid the forgetfulness of myriads, to remember; amid the execrations of multitudes, to bless: when monarchs abandon, when brethren and disciples fly, to remain unshaken and unchanged; and to exhibit, on this lower world, a type of that love,—pure, constant, and ineffable,—which, in another world, as we are taught to believe, is the best reward of virtue.—*Blackwood's Magazine.*

THE MARRIAGE OF ABEL:
Fragments of Early Times.

BY JOSEPH R. CHANDLER.

(Concluded.)

The evening of the second day of the week was drawing on, and the light of the declining sun was resting on the beautiful landscape that lay west of the "hill of sacrifice." A gentle ripple on the lake that occupied the center of the valley, reflected the gorgeous hues, and flower and foliage were steeped in liquid gold; here and there a bird awakened his evening note, which seemed to communicate voice to the whole scene; and the beasts of the field and of the forest came forth from their shady retreats, and wandered abroad in the loveliness of parting day. As yet the tiger had not acquired his thirst for blood, though his nature was manifesting itself in his growing shyness of man and man's favorites. The streams yet slaked the thirst of all animals, and the vast variety of herbage and fruits satisfied their hunger.

No cloud that day marked the horizon, and as the sun sank lower and lower in his evening retreat, his expanded form poured new richness upon the heavens, and the whole west was one mass of liquid light.

From a southern point at the base of the hill was seen a movement, and shortly afterward six human beings were observed emerging from the tent, that occupied a sheltered position below. *Mankini*, in solemn procession, was going up to the evening sacrifice. It was the hour and the place.

Foremost in the company was Adam. In his towering form was combined all that has since been dreamed of manly perfection; his tread was firm upon the earth, and his eye was elevated toward the altar that stood half way up the mountains; though in that eye was observable a restlessness, which denoted more of a parent's anxiety than a parent's pride. Leaning upon the arm of Adam, was the mother of mankind, full of ripened beauty. Disobedience had driven her from Paradise, but it had made Adam the companion of her departure. Grief—silent, thoughtful grief—had hung a weight upon her heart; but it had not yet diminished the loveliness of her form, or the exquisite expression of her face. Not since has such a man trod this earth; not since have the flowers of the field seemed to borrow their luster from such a woman.

Cain followed, leading in his hand the young and gentle Ada. Every fawn that sprang up from the copses around, provoked her to disturb the measured step of the procession, and the young gazelle, that paused to gaze upon her from the summit of a rock, felt its own eye dimmed in the luster of that of the youngest of the children of men. Abel and Mahala closed the procession. With them there was less of anxiety than was

seen in Adam and Eve, and nothing of the painful restlessness which distinguished Cain. Mahala wore the bridal dress. It was made of the skins of the youngest lambs of her lover's flock; lambs that had been selected for the perfection of their form, and the beauty of their delicate fleeces, as the sacrifices of the day.

Leaning on the arm of Abel, with head declined, as if modestly thoughtful of the fulfillment of her wishes, Mahala heard and replied to his profession of love. Graces seemed attendant on her lovely form; the sun settled in glorious luster upon the pure white of her neck and shoulders, and the odors of a thousand flowers were crushed out by her delicate footfall.

"Beloved Abel," said Mahala, pressing the arm of her lover, and pausing in the progress, as if to give force to her remark, "have you observed how restless, how undevotional seems our brother Cain? If aught could bring a pang to my heart at this moment, it would be, that what constitutes your happiness and mine, seems to be the occasion of anguish to him!"

"Mahala, does their lurk in your bosom an affection for Cain, that would make this occasion less than one of entire happiness to you?"

"Is sympathy with the anguish of one brother incompatible with love for another? May I not mourn, dear Abel, for the disappointment of Cain, while I enjoy all of the happiness which your affection and mine can impart?"

Man—pure, innocent, and fortunate, even as Abel—has something of selfishness lurking in his heart, that makes him unjust to the motives of woman; suspicious of the extent of those very virtues for which he loves her; intolerant of any affection in her which does not center on himself; and most intolerant of any feeling of regret on her part, for that disappointment in another which would be death to him; and never, since Adam, was there a man without the feeling which is so opposite to the other characteristics of the good.

Though Abel felt the gentle rebuke of his sister, and to himself confessed its justice, he could not quite dismiss from his heart the feeling by which that rebuke was earned. Pressing, therefore, the arm of Mahala closer to his side, he pointed out to her the necessity of hastening forward, to resume their places in the little procession. The whole soon reached a small level plot on the northern side of the hill, on which stood a rude altar of square stones, selected, not hewn, covered with a broad slaty slab, and upon the last lay a pile of wood.

In front, on the west side of the altar, kneeled Cain and Ada.

At the altar, standing in deep devotion, were Abel and Mahala; and at the side of the altar was Eve. Elevated above all, on the eastern side, stood Adam; on one hand lay the prepared victims for the holocaust; on the other, burned the torch that was to light the fire on the altar.

The first human dispenser of the great sacrament had no formula—no precedent. Skilled in the affections and passions of man, their delights and their dangers, and prescient of the future, he stood with the solemnity of a priest and solicitude of a father. And when he had surveyed the scene, so extensive, so lovely, his eye rested upon his wife and children, who, with himself, constituted the whole world of mankind. The fountain, whence was to flow the stream of human life, a turbid torrent, chafing and wasting where it rushed.

But Abel and Mahala—how loving, how lovely—could they suffer or provoke violence?

With elevated head and outstretched hand, the father of mankind implored from the Creator the choicest blessing of temporal gifts and spiritual guidance. He prayed for peace, and love, and issue—and as he lifted his soul in prayer, the rays of the setting sun played in golden radiance round his head, and seemed a crown dropped there by the hand of some ministering angel.

Adam paused, and there was silence; the high communion of his heart could not brook a sudden transfer to human colloquy, but mingling the love of God with parental affection, he at length addressed his waiting children—and while he commanded to them that gentle forbearance, which is the child of love, and parent of desirable peace, he absolved them both from all duty of special obedience, and gave to them the right to rank with him in the race of families, but below him in patriarchal and political authority.

"Go, my son, and be master of thy tent and thy flock; no more can I exact obedience from thee; no more need thy conscience excite in thee to me ward more than filial reverence. Go, be the head of thine house, and may God bless thee in thine, as he has blessed me in thee."

The nuptial benediction of Eve was breathed almost in silence over her daughter, whom she kissed with maternal fondness, and lifted up her voice and wept.

The sacrificial flame ascended from the altar, and through the clear, blue atmosphere, above and around them, burst forth a thousand stars, ere yet the posthumous light of the sun had passed from the west.

Cain went silently and sullenly down the hill, darkening in soul.

The wedded pair rose from before the altar, and hand in hand they sought their home.

Was it the evening breeze among accacia springs that poured such sweetness out? Or was it the multitude of angelic visitors, invisibly thronging the air, that struck the chords of their harps, and sent up, with the incense from the altar, their epithalamium for the first marriage of the children of men? If it was, their voices of praise and thanksgiving were not more acceptable than the incense that went up from the hearts of Abel and his wife.

Morning Music.

BY G. W. LIGHT.

Up! up!
The morning breaks,
Firing all the hills;
Up! up!
The sunlight makes
Silver of all the rills;
Birds are soaring,
Music pouring,
On the loving breeze;
Flowers are blowing,
Rivulets flowing
Under the bending trees.

Forth! forth!
Fanned by morning's golden wings,
Pluck the opening flowers;
Join the song Aurora sings
In her blushing hours:
Dance! dance!
While the chanting streamlet rings
Through the blooming bower!

Conversation.

The Home Journal, under the title of "Beautiful Extract," quotes the following passage from an address delivered at the Young Ladies' High School at Newburyport, by the Rev. A. P. Peabody. Let every one—male and female—read and weigh the extracts well.

The Journal very properly precedes the extracts with the following remarks:

"Scandal and slander are much mourned over, as the worst of the unpunishable sins, but we think we never saw an instance of skillful 'STRIKING AT THE ROOT' of an evil, which was better done than the following. It should be cut out and pasted upon the walls of places of education—for, great as is the evil, the larger proportion of it is done in the careless manner here commented on."

"Evil speaking, slander, detraction, gossip, scandal, are different names for one of the chief dangers to be guarded against in conversation; and you are doing much toward defending yourself against it, by the generous mental culture which you enjoy in this seminary. The demon of slander loves an empty house. A taste for slander betrays a vacant mind. Furnish your minds, then, by useful reading and study, and by habits of reflection and mental industry, that you may be able to talk about subjects, as well as about people—about events too long past, or too remote, to be interwoven with slander. But, if you must talk about people, why not about their good traits and deeds? The truest ingenuity is that which brings hidden excellences to light; for virtue is, in her very nature, modest and retiring, while faults lie on the surface, and are detected with half an eye.

"You will, undoubtedly, be careful to have your words always just and kind, if you will only take a sufficiently thorough view of the influence of your habits of conversation both in the formation of your own characters, and in determin-

ing the happiness of others. But how low an estimate do many of us make of the power of the tongue! How little account we are apt to take of our words! Have we not all, at times, said to ourselves, "Oh! it is only a word!" when it may have been sharp as a drawn sword, have given more pain than a score of blows, and done more harm than our hands could have wrought in a month? Why is it that the slanderer and the talebearer regard themselves as honest and worthy people, instead of feeling that they are accursed of God and man? It is because they deal in evil words only, and they consider words as mere naught. Why is it that the carping tongue, which flakes a little from everybody's good name, can hardly utter itself with a sneer, and makes every fair character its prey, thinks better of itself than a petty pilferer would? It is because by long, though baseless presumption, the tongue has claimed for itself a license denied to every other member and faculty.

"But, in point of fact, your words not only express, but help create, your characters. Speech gives definiteness and permanence to your thoughts and feelings. The unuttered thought may fade from the memory—may be chased away by better thoughts—may, indeed, hardly be a part of your own mind; for, if suggested from without, and met without a welcome, and with disapproval and resistance, it is not yours. But by speech you adopt thoughts, and the voice that utters them is as a pen that engraves them indelibly on the soul. If you can suppress unkind thoughts, so that, when they rise in your breast, and mount to your very lips, you leave them unuttered, you are not, on the whole, unkind—your better nature has the supremacy. But if these wrong feelings often find utterance, though you call it hasty utterance, there is reason to fear that they flow from a bitter fountain within.

"Consider, also, how large a part speech makes up of the lives of all. It occupies the greater part of the waking hours of many of us; while express acts of a moral bearing, compared with our words, are rare and few. Indeed, in many departments of duty, words are our only possible deed—it is by words alone that we can perform or violate our duty. Many of the most important forms of charity are those of speech. Almsgiving is almost the only expression of charity, of which the voice is not the chief minister; and alms conferred in silent coldness, or with chiding or disdainful speech, freeze the spirit, though it may warm the body. Speech, too, is the sole medium of a countless host of domestic duties and observances. There are, indeed, in every community, many whose only activity seems to be in words. There are many young ladies, released from the constraints of school, and many other ladies with few or no domestic burdens, with no worldly avocation and no taste for reading, whose whole waking life, either at

their own homes, or from house to house, is given to the exercise, for good or evil, of the tongue—that unruly member. And how blessed might they make that exercise? how many holy ministries of love, and sympathy, and charity, might it suffice? how many wounds might it prevent or heal?—did they only believe and feel that they were writing out their own characters in their daily speech! But too many of them forget this. So long as they do not knowingly and absolutely lie, they feel no responsibility for their words. They deem themselves virtuous, because they refrain from vices to which they have not the shadow of temptation; but carp, backbite, and carry ill reports from house to house, with an apostle's zeal, and a martyr's devotedness. To say nothing of the social effect of such a life, is not the tongue thus employed, working out scriptural death to the soul, in whose service it is busy?

"In this connection, we ought to take into account the very large class of literally idle words. How many talk on, unthinkingly and heedlessly, as if the swift exercise of speech were the great end of life! The most trivial news of the day, the concerns of the neighborhood, the floating gossip, whether good-natured or malignant, dress, food, frivolous surmises, paltry plans, vanities too light to remain an hour upon the memory—these are the sole staple of what too many call conversation, and many are the young people who are training themselves in the use of speech for no higher or better purpose. But such persons have the threatened judgment visibly following their idle speech. Their minds grow superficial and shallow. They constantly lose ground, if they ever had any, as intellectual and moral beings. Such speech makes a person, of however genteel training, coarse and vulgar, and that not only in character, but even in voice and manners, and with sad frequency obliterates traits of rich loveliness and promise. The merely idle tongue is also very readily betrayed into acts of overt guilt. One cannot indulge in idle, reckless talk, without being implicated in all the current slander and calumny, and acquiring gradually the envious and malignant traits of a hackneyed talebearer. And the person who in youth can attract the attention and win the favor of those of little reflection, by flippant and voluble discourse, will encounter in the very same circles, neglect, disesteem, and dislike, before the meridian of life is passed; for it takes all the charms that youth, sprightliness, and high animal spirits can furnish, to make an idle tongue fascinating, or even endurable.

"Let me ask you now to consider for a moment the influence which we exert in conversation upon the happiness or misery of others. It is not too much to say, that most of us do more good or harm in this way, than in all other forms beside. Look around you—take a survey of whatever there is of social or domestic unhappi-

ness in the families to which you belong, or among your kindred and acquaintance. Nine-tenths of it can be traced to no other cause than untrue, unkind or ungovernable speech. A mere harsh word, repented of next moment—how great a fire can it kindle! The carrying back and forth of an idle tale, not worth an hour's thought, will often break up the closest intimacies. From every slanderous tongue you may trace numerous rills of bitterness, winding round from house to house, and separating those who ought to be united in the closest friendship. Could persons who, with kind hearts, are yet hasty in speech, number up, at the close of a day, the feelings that they had wounded, and the uncomfortable sensations that they had caused, they would need no other motive to study suavity of manner, and to seek for their words the rich unction of a truly charitable spirit. Then, too, how many are the traits of suspicion, jealousy and heart-burning, which go forth from every day's merely idle words, vain and vague surmises, uncharitable inferences and conjectures!

"The Divine Teacher assures us that, even for our idle words, we are accountable to Him who has given us the power of speech. Could we keep this in remembrance, there would be little in our speech that need give us shame or pain. But that half-hour spent in holding up to ridicule one who has done you no harm—that breathless haste to tell the last piece of slander—you would not want to remember in your evening prayer. From the flippant, irresponsible, wasteful gossip, in which so much time is lost, you could not, with a safe conscience, look up, and own an Almighty presence."

• • • • •

A Noble Act.

Lieut. Beall, U. S. Navy, is already well known to the country, having particularly distinguished himself on several occasions, as a bearer of important dispatches to and from California, both through the heart of Mexico, during the war, and across the prairies and Rocky Mountains, forcing his way, with equal spirit, through civilized and savage enemies. As a gallant naval officer and intrepid traveler, with the courage to face and the energy to overcome every difficulty and peril, we can well believe he has no superior; but we have recently heard an anecdote told of him, being the account of a circumstance which happened on the last journey to California, from which he has only so lately returned, which, while it illustrates the dangers of the road, proves that there is another quality in him, higher than mere resoluteness and bravery—a humane and generous disposition, which gives to these virtues the character of heroism.

It was, we believe, in the Gila country, that Lieut. Beall, having encamped his party, and placed it in safety, went out hunting. He set out alone, on a favorite saddle-mare, which was generally kept up or spared for such occasions.

About six miles from the camp, he had the good fortune to kill a deer; and he was on the ground dressing the carcass, when, on looking up, he suddenly beheld a troop of mounted Apaches, who had discovered him and were dashing furiously toward him. They had, doubtless, heard the report or seen the smoke of his rifle, and so were on him before he was aware; but he knew very well that to be overtaken by them, a single white man among those naked hills which they called their own, was certain death; and accordingly, leaving his quarry, and mounting in hot haste, he relied upon the mettle of his mare, which he put to her full speed, to carry him back in safety to the camp. Away darted the young lieutenant, and on rushed the savages, thundering and yelling in certain assurance of their prey. But, confident as they were, the fugitive was quite as certain of his ability to escape; although their horses were fresher than the mare, and it was pretty certain they were gaining slightly upon her, and would give her a severe contest before reaching the camp.

Thus assured of his safety, but not relaxing his speed, Lieut. Beall had recovered half his distance from the camp, when dashing over the crest of a hill, he was horrified at the sight of one of his own men, on foot, climbing the hill, and in fact following in his trail, to assist him in the hunt. The sight of the lieutenant flying down the hill at such a furious rate, was, doubtless, enough; perhaps the poor fellow could hear the whoops of the Indians, ascending the hill from the opposite side; at all events, he understood his fate, and spreading his arms before the horse's head, he cried out, with the accents of despair, "Oh, Mr. Beall, save me! I am a husband and the father of six helpless children!" Never was prayer more quickly heard, or more heroically answered.

The lieutenant, though riding for his own life, immediately stopped his mare, dismounted, and giving her to the man, said, "You shall be saved. Ride back to the camp, and send them out to give my body decent burial!" And so they parted—the footman to escape, the officer, as he supposed, to be slain; for the hill was utterly bare, without a single hiding-place, and he thought of nothing but selling his life as dearly as possible. For this purpose, he drew his revolver, and, sitting down on the ground, awaited the savages; who, in a moment, came rushing over the brow of the hill, and then, to the unspeakable amazement of Lieut. Beall, dashed past him down the descent like madmen, not a soul of them paying the least regard to him, not a soul, in fact, seeing him. They saw in reality nothing but the horse and horseman, they had been pursuing for three miles; they knew nothing of a footman; and perhaps the sitting figure of the lieutenant appeared, to eyes only bent on one attractive object, as a stone or huge cactus, such as abound on those sterile hills.

At all events, Lieut. Beall, by what seemed to him almost a direct providential interposition in his behalf, remained wholly undiscovered; and in a moment more, the Apaches were out of sight, still pursuing the horse and his rider to the camp. The latter barely succeeded in escaping with his life, the Indians having overhauled him so closely, just as he reached the camp, as to be able to inflict one or two slight wounds upon him with bullets, or perhaps with arrows. As for Lieut. Beall, he was not slow to take advantage of his good fortune; and selecting a roundabout course, he succeeded in reaching the camp, just about the time the poor fellow whom he had saved, and the other members of the party, were about saluting out to obey his last request, and give his body decent burial.

Upon such an act as this, it were superfluous to comment. It is an act, however, which deserves to live in men's recollections, like the story of a great battle and victory.—*Philadelphia American.*

• • • • •

A Story of Our Times.

A venerable Dutchman, after having occupied all the offices of one of the principal cities of the republic, with great honor, and having amassed a great fortune in the most unexceptionable manner, finally formed the resolution of going to terminate his days at his country seat. But before retiring, he wished to take leave of his friends and connections, and he accordingly invited them to a feast at his house. The guests, who expected a more sumptuous repast, were much surprised on going into the eating room, to see there a large oaken table, covered with a coarse blue cloth. On being seated, they were served on wooden plates, with salted herring, rye bread and butter, with some cheese and curdled milk. Wooden vases filled with small beer, were passed around for each of the guests to help themselves. This extreme oddity of the old gentleman caused secret murmuring among the company; but out of respect to his age and wealth, instead of showing their discontent, they pretended to relish their frugal fare; and some of them even complimented him for the cordiality of those old times which he had brought to remembrance. The old man—who, not duped by this feigned satisfaction—did not wish to carry the joke any further—but at a signal which he gave, some servants habited as country-women, entered, bringing the second service. A white cloth succeeded the blue one, and some pewter plates succeeded the wooden ones. Instead of rye bread, dried herrings and cheese, they were served with good brown bread, fresh beef, boiled fish, and strong beer. At this unexpected change, the secret murmurs ceased; the old man became more pressing, and the guests ate with better appetite. Hardly had they time to taste the second service, when they saw a butler enter, followed by half a dozen servants, in brilliant livery, bringing the third.

A superb table of mahogany, covered with a beautiful flowered cloth, replaced the oaken one. A sideboard was immediately covered with the richest plate and most curious china; and the guests charmed with a sight of a profusion of rare and exquisite meats. The most delicious were freely passed around, while a melodious concert was heard in the adjoining room. Toasts were drank, and all were merry. But the good old man, perceiving that his presence hindered the guests from giving themselves to their full joy, rose and addressed them thus: "I give you thanks, ladies and gentlemen, for the favor which you have granted me. It is time that I should retire, myself, and leave you to your liberty. But before the ball commences, which I have ordered to be prepared for those who love to dance, permit me to acquaint you with the design I proposed to myself, in inviting you to a repast which has appeared so odd. I have wished thereby to give you an idea of our republic. Our ancestors rose to their high state, and acquired liberty, riches, and power, by living in the frugal manner which you saw in our first service. Our fathers preserved those great blessings only by living in the simple manner of which the second service has reflected an image. If it is permitted to an old man, who is about to leave you, and who tenderly loves you, to speak, I must say, I fear that the extravagant profusion which you might have remarked in the last service, and which is the present style of living, will deprive us of more than our ancestors have acquired by the sweat of their brow, and our forefathers have transmitted to us by their industry and wise calculation."

SWISS CUSTOM.—Ricard describes a custom which, amid the sublime scenery of that country, must be peculiarly impressive. The horn of the Alps is employed in the mountainous districts of Switzerland, not solely to sound the cow-call (Kubreih, Ranz des Nache), but for another purpose, solemn and religious. As soon as the sun has disappeared in the valleys, and its last rays are just glimmering on the sunny summits of the mountains, then the herdsman who dwells on the loftiest, takes his horn and trumpets forth "Ruft durch diess Sprachorohr!"—"Praise God, the Lord!" All the herdsmen in the neighborhood, on hearing this, come out of their huts, take their horns, and repeat the words. This often continues a quarter of an hour, while on all sides the mountains echo the name of God. A profound and solemn silence follows; every individual offers his secret prayers on bended knees, and with uncovered head. At this time it is quite dark. "Good night!" trumpets forth the herdsman on the loftiest summit; "Good night!" is repeated on all the mountains, from the horns of the herdsmen, and cliffs of the rocks. Then each one lays himself down to rest.

From Sartain's Magazine.

Sand of the Desert in an Hourglass.

BY HENRY W. LONGFELLOW.

A handful of red sand, from the hot clime
Of Arab desert brought,
Within this glass becomes the spy of Time,
The minister of Thought.

How many weary centuries has it been
About these deserts blown!
How many strange vicissitudes has seen,
How many histories known!

Perhaps the camels of the Ishmaelite
Trampled and passed it o'er,
When into Egypt, from the patriarch's sight
His favorite son they bore.

Perhaps the feet of Moses, burnt and bare,
Crushed it beneath their tread;
Or Pharaoh's flashing wheels into the air
Scattered it as they sped.

Or Mary, with the Christ of Nazareth
Held close in her caress;
Whose pilgrimage of hope, and love, and faith,
Illumed the wilderness.

Or anchorites beneath Engedi's palms,
Pacing the Red Sea beach,
And singing slow their old Armenian psalms
In half-articulate speech.

Or caravans, that from Bassora's gate
With westward steps depart;
Or Mecca's pilgrims, confident of Fate,
And resolute in heart!

These have passed over it, or may have passed!
Now in this crystal tower,
Imprisoned by some curious hand at last,
It counts the passing hour.

And as I gaze, these narrow walls expand,
Before my dreamy eye
Stretches the desert, with its shifting sand,
Its unimpeded sky.

And borne aloft by the sustaining blast,
By his little golden thread,
Drawn into a column high and vast,
A form of fear and dread.

And onward, and across the setting sun,
Across the boundless plain,
The column and its broader shadow run,
Till thought pursues in vain.

The vision vanishes! These walls again
Shut out the lurid sun;
Shut out the hot, immeasurable plain;
The half hour's sand is run!

THE EYES.—A remedy for the decay of sight and natural shortsightedness, is said to consist in the manipulation of the eyes. In the case of shortsightedness, the eye is to be gently rubbed from the internal to the external angle; in the case of decay of sight, in the other direction. This constant gentle rubbing is said to produce a gradual change in the convexity of the eye; increasing it in the one case, diminishing it in the other. Care must be taken not to inflame the eye by hard or long-continued rubbing.

An Eagle and a salmon.

About five hundred yards from Beach's hut stands a lofty pine tree, on which a grey eagle has built his nest annually during the nine years he has lived on the shores of the Banquette. The pair of birds made their nest on that tree for ten years previous—making in all nineteen years they have occupied the same spot, and built on the same branch. It is possible that the young may have taken the place of their parents. At all events, Beach believes them the same old dwellers, and hence regards them as squatters, like himself, and entitled to equal privileges. From his cabin door he can see them, in sunshine and in storm, quietly perched on the tall pine, or wildly cradled as the mighty fabric bends and sways to the blast. He has become attached to them, and hence requests every one who visits them not to touch them. I verily believe he would try to shoot the man who should harm one of their feathers. They are his companions in that solitude—proud occupants of the same wild home—and hence bound together by a link that would be hard to define, and which is as strong as steel. If that pine tree should fall, and these eagles should move away to some other lake, he would feel as if he had lost a friend, and the solitude become doubly lonely.

Thus it is—you cannot by any education or experience drive all the poetry out of a man—it lingers there still, and blazes up unexpectedly—revealing the human heart with all the sympathies, attachments, and tenderness that belong to it.

He however, one day, came near losing his grey eagle. He was lying at anchor, fishing, when he saw his favorite bird, high up in the heavens, slowly sweeping round and round in a huge circle, evidently awaiting the approach of a fish to the surface. For an hour or more he thus sailed with motionless wings above the water, when all at once he stopped and hovered a moment, and with an excited gesture—then rapid as a flash of light, and with a rush of his broad pinions like the passage of a sudden gust of wind, came to the still bosom of the lake. He had seen a huge salmon-trout swimming near the surface, and plunging from his high watchtower, drove his talons deep into his victim's back. So rapid and strong was his swoop that he buried himself out of sight when he struck, but the next moment he emerged into view, and flapping his wings, endeavored to raise his prey. But this time he had miscalculated his strength; in vain he struggled nobly to lift the salmon from the water. The frightened and bleeding fish made a sudden dive, and took eagle and all out of sight, and was gone a quarter of a minute. Again they arose to the surface, and the strong bird spread his long dripping pinions, and gathering force with his rapid blows, raised the salmon half out of the water. The weight, however, was too great for him, and he sank

again to the surface, beating the water into a foam about him. The salmon then made another dive, and they both went under, leaving only a few bubbles to tell where he went down. This time they were absent a full half a minute, and Beach said he thought it was all over with his bird. He soon, however, reappeared, with his talons still buried in the back of his foe, and again made a desperate effort to rise. All this time the fish was shooting like an arrow through the lake, carrying his relentless foe on his back. He could not keep the eagle down, nor the bird carry him up—and so now beneath, and now upon the surface, they struggled on, presenting one of the most singular, yet exciting spectacles that can be imagined. It was fearful to witness the blows of the eagle as he lashed the lake with his wings into spray, and made the shores echo with the report. At last the bird, thinking, as they say west, that he had "waked up the wrong passenger," gave it up, and loosening his clutch, soared heavily and slowly to his lofty pine tree, where he sat for a long time sullen and sulky, the picture of disappointed ambition.—*Headley's Adirondak.*

Amusing Anecdote of Washington.

The following anecdote of Washington was told many years since: the name of the relator is not now recollect; but it is remembered that the connection of the individual with the events of the Revolution was calculated to inspire confidence in its authenticity:

C. S., one of the contractors for supplying the American army, then (1780) stationed at West Point, with fresh provisions, had, at several times, when the high price of cattle threatened to make the fulfillment of the terms of the contract not quite so lucrative as was by him originally calculated, failed to furnish the requisite supply, and, in lieu thereof, *ad interim*, gave to the quartermaster of each regiment a certificate, specifying that there was due to such regiment so many rations of beef, etc. These certificates did pretty well for awhile, and the privation was borne with characteristic patience by a soldiery accustomed to hardships, and ready to endure anything in the cause of liberty and their country. But even patience has its limits: the cause of the omission became, at last, understood, and dissatisfaction manifested itself throughout the ranks. Remonstrances from the subordinate officers had been recently made, and promises of amendment repeatedly given, until, at last, finding that nothing but promises came, it was found necessary to complain to the commander-in-chief.

Washington, after hearing the story, gave immediate orders for the arrest of Mr. S. Upon being brought into the army, and placed under guard, the officer having him in charge waited upon the General, to apprise him of the fact, and to inquire in what way, and by whom, the prisoner was to be fed?

"Give yourself no trouble, sir," said Washington; "the gentleman will be supplied from my table."

The several hours of breakfast, dinner, and supper passed, but not a mouthful was furnished to the delinquent prisoner. On the ensuing day, at an early hour in the morning, a waiter, in the livery of the General, was seen bearing, upon a silver salver, all the seeming requisites for a meal, carefully covered, and wending his way to the prisoner's room. Upon raising the cover, besides the apparatus for breakfast, there was found nothing more than a certificate that there was due to Mr. C. S. one breakfast, one dinner, and one supper, and signed "G. Washington."

After the lapse of a reasonable time, the delinquent was conveyed to headquarters, when Washington, in his peculiarly significant and emphatic way, addressed him with—

"Well, Mr. S., I presume, by this time, you are perfectly convinced how inadequate to satisfy the cravings of hunger is the certificate of a meal. I trust, after this, you will furnish no further occasion for complaint."

Then, inviting Mr. S. to share in the meal to which he was just sitting down, he improved the lesson by some friendly admonition, and gave orders for his discharge.

From the Goddess of Liberty.

An Appeal to Young Men.

Are we to enter upon the stage of active labor with less preparation than our fathers possessed? No, I hesitate not to affirm—we should carry more knowledge into the forum, more enlarged views into the halls of legislation, more wisdom upon the bench. We should be better lawyers, better farmers, better mechanics, better teachers, and better preachers. If we are not, we are remiss in meeting the respective claims of society upon us. Have we not facilities for learning they never enjoyed? Have we not the fruit of all their toil in literary, scientific, and classical pursuits? They have demonstrated truths which we may readily appreciate, that cost them years of toil and labor. We have the improvements they have made to economize both mental and physical labor. We have the discoveries they have made in science and in art. We have the books they have written upon ethics, philosophy, political economy, jurisprudence, and mechanism.

They have made us telescopes, and pierced the hitherto boundary of astronomical discovery, and have opened up new fields, hitherto unexplored, for our research. They have harnessed the lightning, and sent it as a fiery-winged postboy to bear our dispatches from one end of the Union to the other. They have built railroads and steamboats, and have chained the mighty winds and waves that howl over the ocean, to the keel of the steamship. All this they have done, and

more. And are we not to be advantaged by their labors? Should we not, therefore, be better prepared to meet the claims of society, than they were?

Should we not push our researches still further, availing ourselves of their helps, beginning upon the *data* they have given us, and building upon the foundation that cost them years of toil and study to lay. But advantaged as we are, without mental discipline on our part, nothing will be gained. Our minds must be trained to patient thought, if we would meet the claims of society.

It is not to be concealed that the very things we have mentioned, which should afford us superiority of preparation, and which should be used as valuable aids in pushing our researches further, have become strong temptations to indolence and "masterly inactivity." We are apt to think that mind has exhausted its invention, and arrived at its *ultimatum*, in the development of its powers. That the astronomer has pushed his discoveries *ad infinitum*, beyond which the boldest dare not venture. That the chemist has passed all nature through his crucibles. That the geologist has gone down strata after strata, until he has numbered correctly the age of the earth, and struck his pickax into the pillars upon which she rests. That the divine has perfected his institutes and developed every truth of the Bible.

It is our misfortune, if we are thus tempted to indolence. So far from having perfected science and finished their productions, they have only enlarged the panorama for our vision, and died while on the wing, themselves sweeping beyond discoveries their fathers made. There are yet discoveries to be made—truths yet never developed—other fields trackless and unexplored. There are gems and pearls in the ocean yet unwashed, but we must go down beneath the yielding wave if we would bring them up. We must climb the perilous steep, if we would see the scenery around it. Superficial learning won't do! We must be thorough. We must be able to *know* and to give a reason for everything! To do this, we must study—study—study. Patient thought and diligent application alone will do. The mind must be disciplined to close thinking, and so trained as to make it a crucible in which truth and error will be separated,

Though there is much *truth* in the world, yet there is more error. Error in science, error in divinity, error in political economy—error in everything! If we would meet the claims of society we must be able to detect it. We must tear away the rubbish and let truth appear, in its native simplicity and vestal purity. Then upon the untrammeled wing of thought, with cultivated minds and enlarged views, we must bring other truths to light—do what we can to benefit our race, and leave the world the better for our having lived in it.

Self-Taught Men.

BY D. A. WHITE.

Our own country has produced her full proportion of self-taught men, statesmen, and civilians, philosophers and men of science. At their head stand Washington and Franklin, neither of whom enjoyed, in early life, advantages of education equal to those which are afforded by some of our free schools to the humblest of the people. And there is not, probably, now upon the earth, a more honorable example of self-education, than our own La Place, alike profound in science, and accomplished in the practical duties of life, and whose brilliant reputation has already become national property.

These great examples show how much an individual may accomplish for himself by vigorous and persevering efforts in pursuit of knowledge, and the improvement of his mind and character. The experience and observation of all who have been concerned in the instruction of others, will testify, that success cannot be anticipated from any possible external advantages of education, without the pupil's own diligent exertion. Universities, professors, and public libraries, have no magical power to give and to grant knowledge: it must be earned by the labors of him who seeks it; must be created, in fact, by the powers of the mind which is blest with it. Difficulties, even, have sometimes a stimulating effect upon the mind, which is of more value to the student than the united aid of these splendid advantages. When facilities abound, and the pupil has his instructor and guide ever at hand, to relieve his embarrassment, and lighten his labor, he is apt to relax in the vigor of his application, and to lose the main object of early education, mental discipline and strength, while the information he gains is too superficial to be of much worth. An ardent desire for knowledge will do more in its acquisition, than all that wealth and influence can effect.

Let it never be forgotten, therefore, that the various means and opportunities for improvement, for advancement in science, or proficiency in general knowledge, which are so abundant at the present day, are nothing without attention, and thought, and persevering exercise of the understanding and reason. Let no one expect to receive from lyceums, or other institutions, any improvement or benefit, but upon the condition that he exert the powers of his mind in appropriating to himself the instruction which is there given. Let him look there, too, for excitement and direction, in his pursuit of knowledge, still more than for knowledge itself. And let him bear in mind two of the rules adopted by Sir William Jones, that illustrious example of diligence and learning—that "whatever had been attained was attainable by him"; and "never to neglect an opportunity of improving his intellectual faculties, or acquiring any valuable accomplishment." [See *Life of Jones*, v. 2, p. 298.]

Parental Example.

The example of the parent is constantly before the child, and it cannot be too circumspect, chaste, and truthful. Let every father and mother see the importance of this, and then try, for one week, to speak and act with strict truth and fidelity toward the child, and he or she will then, by contrast, see the error of past example, and be sensible of the importance of a better one.

Life is a constant school, in which we have opportunity continually to learn either good or evil. Our children are under our special instruction through their youthful days, and we should feel the responsibility of the moral teacher, and see that their early education is such as it ought to be. If we see a prevarication in our children, let us stop before we censure, and see if we, as tutors or exemplars, have not taught it them. Let us scrutinize our past conduct, and see if we have merited confidence from those from whom we would demand it.

If we hear our children speak disrespectfully of neighbors, or others, let us see if we have not been guilty of the same before them, at a previous time. If we hear them talking, let us examine our own habit. If our children are profane or vulgar, let us see if our own tongues have not allowed the same evils in their presence to fall upon their ears. If we would not hear falsehood, slander, tattling, backbiting, profanity, or vulgarity, from the mouths of our children, we should never suffer it to fall upon their ears from our lips. If we would not have our children deceive, misrepresent, nor lack confidence in our words, let us see that such results do not spring from improper conduct, on our part, toward them.

In short, what we would have our children to be, in the social and moral world, we must be to them as an example through their youth. That example is a more powerful teacher than precept, is universally conceded. It is with an ill grace that we rebuke children for what they do after our example. As we, through life, must or will act in accordance with our prejudices and views of things, or, in other words, according to what we are taught by example and experience; and as our early prejudices, and early education, have a powerful, or controlling influence through life, it is of infinite importance that all these should be in accordance with strict truth, and the principles of pure morality. Upon the proper mental and moral discipline, depends the important part of a virtuous or vicious, happy or unhappy life.—*Home Journal*.

What a Boy Can Do.

In passing along one of our streets, the other day, a little fellow fell in with an old salt, who was shivering with three sheets in the wind.

"Ship ahoy!" hailed the tar; and the little chap hauled up alongside. "Where may be the Seaman's Mansion?"

The lad proffered to show him; and they held along together; the sailor steering very widely: sometimes hard up, as though he had struck a heavy sea, and then yawing off to the right or left, as the case might be.

"I am not exactly water-logged," said he; "but have too much of a deckload on, and my top-hamper is rather heavy for my ballast, eh! A little too much of the critter aboard—hick! you understand. Shun the rum, the blue ruin, my little man, as you'd avoid old Timbertoes. Shiver my topsails! but it has been the ruin of me. Here I have got a wife and two little ones, —one a youngster about the same tongue of yourself,—in Boston, and some property besides, but the devil has placed a barrier between us, in the shape of a can of grog. Shun the critter, my lad, as you'd shun a pestilence."

The lad promised to bear in mind his advice; and then asked why he did not sign the temperance pledge.

"And where may that temperance pledge be found?" inquired he.

His young comrade informed him that there was to be a temperance meeting at the Exchange, that evening, and offered to go with him, if he would sign the pledge.

"I'll go: come in here, my little one (by this time they had arrived opposite the Seaman's Mansion), and take some supper with me. As soon as we have got the ballast in, we'll haul up for this said temperance meeting. Stave in my bulwarks, if we wo'n't."

The little fellow stuck to him, and, as soon as supper was over, went to the temperance meeting, where the old salt signed the pledge. As he did so, he remarked, that whenever he was tempted to drink, he would think of that little boy's care for his welfare. We doubt not that the warm-hearted old tar will keep the pledge, so long as his "timbers hold together." The next day he went away to sea; not forgetting to call upon his juvenile friend before his departure. And he assured him that he should seek his wife and family on his return. So much for the influence of a child!—*Portland Bulletin*.

RELIGIOUS EDUCATION.—What is religious education? it is giving a just sense of duty; it is opening the eyes of the soul to the great purpose of life; it is awakening a love for truth; it is teaching a child to govern his mind aright, and search for the good; it is not giving him words so much as thoughts; not mere maxims but living principles; not teaching him to be honest because honesty is the best policy, but to be honest because to be honest is right. It is teaching him to love the good, for the sake of the good; to be virtuous, because he is so in his heart; to have a supreme love for God; not from fear, but from the love of his perfect character.

Truth is a hardy plant, and when once firmly rooted, error can scarce get a foothold.

THE SCHOOL FRIEND.

CINCINNATI, AUGUST 1, 1849.

"Education—the Bulwark of Liberty."

M. HAZEN WHITE, EDITOR.

Normal Schools.

No one who makes any pretensions to intelligence—no patriot, no lover of his race—will, in this age, and in this country, have the boldness to question the necessity of education, the utility of schools, and the importance of good teachers. If we wish the people educated, we must establish good schools. But *thorough, devoted, whole-souled* teachers are essential to good schools. We need a whole army of such in the western States. We have many excellent teachers already in the field, but we need more. And we are not *alone* in this want. New England, the land of good schools and good school-houses—the best educated portion of the United States—needs more good teachers. How shall we be supplied? One, retaining all the prepossessions of his early home, would have us send to the EAST for them. Another, born and educated in the West, or influenced by some other motive, says—No. Let us raise them HERE, on our own soil. This is a commendable spirit. But we say, let us, in the true *ECLECTIC* spirit, which should guide us in all things, select good teachers wherever we can find them, to satisfy our present pressing necessity. The WEST needs teachers of the right stamp more than any other part of our country. Why? Because these States are rapidly filling up with a diversified population, from all parts of the civilized world. Consequently, until we are prepared to furnish a supply of such teachers as we really need, at home, let us welcome such from abroad. In the mean time, let every western State go to work, and make the proper provisions for educating teachers to supply its own demands. What are the necessary provisions? We reply: Each State should establish ONE OR MORE STATE NORMAL SCHOOLS, or TEACHERS' SEMINARIES, where young men and ladies can resort, and, at moderate expense, fit themselves thoroughly for the profession of teachers. Let us not waste time in words. Let it be settled at once, without further discussion, that teaching should be a distinct profession, as much as law, medicine, and theology are distinct professions; and as much as farming, blacksmithing, and bricklaying are distinct *trades*. Let us feel that teachers should have enough to do, the year through, and sufficient compensation to support themselves and their families. Let us take common sense view of education, as we do of all other things pertaining to our comfort and well-being. Let us ask ourselves how much we can *wisely* expend for educational purposes; not how much we will meanly stint our appropriations. When life and health are at stake, do parents trust their children to be experimented upon by the young student, who has hardly commenced his professional studies? Does the father, when he has a difficult case, where thousands of dollars are involved in the decision, intrust its defense to a mere tyro in his profession? If the farmer has a favorite horse, which requires particular care in shoeing, that he may travel with ease and safety, does he send him, forthwith, to the most indifferent apprentice in town, because, forsooth, he will, ten chances to one, spoil him for *little or nothing*? How is it with fond mothers, when the wardrobes of their daughters are to be replenished? Are not experience, skill, and good taste, as they should be, universally consulted, when the means are not wanting? Why not act upon the same principle when our children are to be educated? We must have professional lawyers and professional doctors; we must have regularly bred tailors, masons, and mantua-makers; and, what is more,

we need professional teachers, who are thoroughly educated in the THEORY AND PRACTICE OF TEACHING. We have law, medical, and theological schools, endowed by public or private munificence. Every trade has its period of apprenticeship, which must be regularly served, before a person can establish himself as a master-workman. And is teaching, the most important of all, the *only* profession which requires no *previous* training? Is mind, whose mysterious operations we do not yet fully understand, so easily educated and disciplined, that the rudest hands are competent to the work? It is God's image, created a little lower than the angels, and crowned with glory and honor, possessing all the attributes (infinitely less in degree) of his perfect mind. Would that parents could fully realize the worth of the soul, and the influence of right education, upon the minds of their children; then they would do something worthy to educate them as they should be. It is no longer a question, as to the utility of Normal Schools. We might as well doubt the utility of the common school system itself. Wherever the experiment has been tried, they have been found admirably adapted to meet the educational wants of the community.

Massachusetts, the first State to establish Normal Schools, with an area nearly six times smaller than Ohio, and with not half the population, has three Normal Schools in successful operation. For ten years, these schools, considered by many, at first, as unnecessary and visionary, have been increasing in favor with the people, and are now esteemed among the greatest blessings to the State. The school reports furnish abundant testimony respecting their worth. We give one example, from the town of Woburn:

"Your committee, before concluding their report, wish to make a public declaration of the high estimation in which they hold the State Normal Schools. We believe these institutions have, thus far, been highly successful, and regard them as great public benefactions. Prejudice against them has been dissipated, to a great degree, by the constant and repeated success that has attended the labors of the teachers *educated in those schools*. By their aid, the standard of education has been raised, the law of love substituted for the law of force, and a new impetus given to the common school system. As long as the Normal schools continue to give us the best teachers, so long will they continue to be fostered by the public; and it will be a source of gratification that Massachusetts should have been the first among her sister States to give her people so noble a charity."

Following the example of Massachusetts, the legislature of New York, four or five years since, unanimously appropriated \$50,000, for establishing a Normal School, which is now in a flourishing condition, in the city of Albany. Michigan is the first of the Western States to furnish such a benefaction to her citizens. Prussia owes her present, perfected school system to her Normal Schools. With a population of fourteen millions, she has more than forty Normal Schools. We trust Ohio will not allow another legislature to adjourn without establishing, at least, one school for the liberal education of her teachers.

Educational Convention.

The Ohio State Teachers' Association has postponed the contemplated State Convention until October, on account of the Cholera.

—We have received the North-western Educator, edited and published by James L. Enos, Racine, Wisconsin; and the Southern Journal of Education, S. A. Jewett; editor and publisher, Knoxville, Tennessee. We wish our friends the greatest success in their respective fields of labor.

Cheap Teachers.

Many parents and school committees think, and act upon the principle, that cheap teachers—*cheap*, because they are inexperienced and unqualified—are good enough for young children. This is a fatal mistake. The opinion is very general, that teachers for beginners, need less skill in imparting instruction, than those for more advanced pupils. But the best experience has shown that just the reverse is true. The very young require teachers of the truest experience; the profoundest knowledge; the greatest skill in imparting it; and the highest power of setting their infant minds rightly at work.

The first five years are the most important of the whole schoolage. In the period from five to ten years of age, the whole future character of the child may be determined. The young naturally love knowledge. How curious and inquisitive they are! How full of deep philosophy are their infant questionings! often too profound for parents and teachers to settle satisfactorily, and even bringing the blush upon the proud cheek of philosophy and metaphysical acumen. This is the world-wide experience of parents. The child may be made a stupid dolt, passively receiving whatever the teacher may choose to impart, without any questions, why is a thing thus, or what is the reason of that? It may as easily be taught to inquire into the reason of things from the beginning. No one can fail to see that the results of the two methods of training will be totally different. One child is taught to investigate for himself; the other leans upon his teacher. The progress of the one will be comparatively rapid and easy; that of the other, will be slow and uncertain. The child that is taught *correctly* at the commencement, and continues under right instruction, will make a regular advance; but the one that is incorrectly taught, must spend more or less time in unlearning his mistakes, before he can make any true progress. Perhaps the errors of his early instruction will cling to him through life. A child, incorrectly taught, is always uncertain respecting what he knows. He *guesses* at things. If the young are to be under the care of incompetent teachers at all, let it be at a later period of their education, when they may be able, in some degree, to distinguish between truth and error. Let the best teachers always be sought. Sacrifice everything possible, that the young may be well educated, physically, intellectually, and religiously.

Scientific Intelligence.

PLASTER OF PARIS.—Dr. Kirtland, a distinguished physician at Cleveland, O., in a communication to the Herald of that city, recommends plaster of Paris (sulphate of lime) as a disinfectant, possessing the requisite qualities for correcting the offensive odors which arise from stables, vaults, sewers, sinks, and various animal and vegetable matter undergoing decomposition. It is better than lime, and less expensive than the chlorides of lime and soda, which are too costly for extensive use. Ammonia and sulphuretted hydrogen, says Dr. K., are the principle gaseous emanations from the sources referred to. Upon the application of plaster of Paris, which is a compound formed by the union of sulphuric acid and lime, the sulphuric acid will leave the lime, and unite with the ammonia. Then, the hydro-sulphureous acid, of the sulphuretted hydrogen, will unite with the lime, and the hydrogen becomes free. Two fixed salts, one of ammonia, and the other of lime, and the extrication of hydrogen gas, all inoffensive and harmless, as regards health, are the results.

NEW MODE OF SILVERING GLASS.—M. Vohl is said to have discovered that a solution of gun-cotton in a caustic ley, possesses the property of precipitating silver from its solutions in the metallic form. The mirror thus produced is of superior brilliancy.

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METHOD OF SOLDERING CAST IRON WITH WROUGHT IRON.—Cast iron may be soldered with wrought iron, by the following method: First, melt filings of soft cast iron with calcined borax in a crucible; then pulverize the black vitreous substance which is thereby produced, and sprinkle it over the parts which are to be united; after which heat the pieces of cast and wrought iron, and weld them together on an anvil, using only gentle blows.

INK FOR STEEL PENS, BY M. RUNGE.—Ten parts of logwood are to be exhausted with eighty of boiling water. To the solution, one thousandth of its weight of yellow chromate of potash is to be gradually added. The liquid turns brown, and, at last, blue black. No gum is needed, and the ink is not removed by soaking it in water.

ANTIDOTES TO POISONS.—*Calcined Magnesia*, if administered in season will destroy the poisonous effects of *aqua fortis* (nitric acid).

Tartar Emetic, when taken in too large doses, poisons the patient; but it can be changed into a harmless compound by strong tea, a decoction of oak bark, or any other astringent vegetable.

Corrosive Sublimate, one of the most virulent poisons, may be corrected by administering the whites of eggs (albumen).

The white of eggs is also an antidote to the poison of *verdigris*, so frequently found on improperly cleansed vessels of copper and brass; and chalk will counteract the injurious effect of the *salts of lemon* (oxalic acid.)

Chemical Experiments.

Our younger readers may be interested in trying the following experiments. Teachers, too, who have never experimented themselves, may interest their classes with these and other simple, but beautiful experiments, illustrating some curious and wonderful operations of nature; and by operations of nature, we mean God's operations.

Take a wineglass or tumbler, containing a little water; pour into it some clean oil. The oil being lighter than the water, will, of course, remain upon the surface. If you mix them, by shaking, they will soon separate, if allowed to remain at rest. They will not unite, because they have no attraction—no love for each other. But if you will add a small piece of pearlash, and stir the mixture, they will unite, forming a compound substance, called soap, which is wholly different from the oil, the water, or the pearlash. The pearlash has a liking, or, in other words, an attraction for both the oil and the water, and cause them to unite with it. This is called, in *chemistry*, **AFFINITY**, or that force which causes particles of different substances to unite, and produce a new compound.

Lime, soda, potash, or a little ley, which you can easily make, will answer as well as pearlash, or salteratus. Now, if you would like to vary the experiment, or try a new one, add a little strong acid to the soap just formed, and you will perceive that the oil no longer unites with the pearlash, but separates and rises to the surface. The reason is, that the pearlash has so much greater attraction for the acid, than it has for the oil, that it leaves the oil and unites with the acid. This is called *elective affinity*, because the pearlash seems to manifest a choice between the oil and the acid.

Take another example: Pour a few spoonfuls of spirits of camphor into a tumbler, and add a little water; the camphor will collect upon the surface in little scales. In this state, the camphor is said to be precipitated. The camphor and spirits were united by the force of simple affinity or attraction, and formed a clear solution; but when the water was added, the spirit had a stronger attraction for the water than it had for the camphor, and consequently left it, and united with the water, while the camphor appeared as a solid substance.

Third experiment—Soak in water some leaves of purple cabbage, the roots of radishes, or flowers of blue violets, and you will obtain a vegetable blue color. Pour into this a few drops of sulphuric acid, and the color is changed to red. Now, if you will gradually add a little pearlash, the color will change to green. We know of no other way of accounting for these changes, but by supposing that a new arrangement of particles takes place, which causes the liquid to reflect, first, the red, and, after the pearlash is added, the green ray of light. Our readers, who wish to try amusing and instructive experiments, may find others, beside those we have enumerated, in an interesting little manual of Chemistry, by Mrs. Phelps.

To Teachers of Arithmetic.

Previous to the commencement of the winter session, when new classes will be formed, and a favorable opportunity afforded for the introduction of new class-books, we would suggest to teachers that they examine the newly revised edition of RAY'S ARITHMETIC, PART THIRD. This work has number of new and very desirable features. By many of our best teachers of arithmetic, it is pronounced the best textbook in this branch yet published. The algebra which Professor Ray has recently issued is also becoming very popular.

To Correspondents.

Correspondents sometimes wish to know whether we will publish their essays and addresses, which have not been sent to us. We cannot consent to publish anything *before examination*; but short and well-written articles are always welcome. Long articles should be divided into two or more numbers. We wish teachers and the friends of education would communicate to us **FREELY** respecting their wants, the state of education, and the condition of schools and schoolhouses in their respective places of residence.

National Common-School Convention.

We would again call the attention of the friends of education to the National School Convention, which is to assemble in Philadelphia, on the 22d of August next. We hope Ohio will be well represented; but we must depend upon volunteers, as the State Convention did not meet in July, as was contemplated, when delegates would probably have been chosen.

Sartain's Magazine.

The August number of Sartain's Magazine has been received. For sale by Post & Co., dealers in periodicals, No. 10, East Third Street, and Sixth Street, west of Plum. Three dollars in advance; two copies for five dollars. The present number contains a portrait of Father Mathew. From the sketch of his life, which we find in another part of the number, we learn that, through his instrumentality, *five millions of the most drunken population on the globe* have taken, and religiously kept, the pledge of total abstinence from intoxicating drinks.

LIBERIA.—The Baltimore American states a fact that is not generally known. The colony at Monrovia, and others lying contiguous, some of which date as far back as 1816, have united themselves under one government, known as the Republic of Liberia; and it is generally supposed that all the colonies are under its jurisdiction. This is not true, however; for the Maryland settlement at Cape Palmas has continued to hold a separate political existence, and will do so, though it is not improbable it will, at some future period, be merged in the Republic.

Railroad Time.

Since the completion of the New York and New Haven railroad, and the "treaty of peace" between the contending parties, the schedule of time has been changed for the New York train, on the road between Springfield and Boston; and the passenger is taken from the Connecticut to the Atlantic with a speed that, if achieved by "the cattle" on the Union course, would put the gentlemen of the turf in ecstasies—ninety-eight miles in three hours! a rate which would put Buffalo and Albany within less than ten hours of each other! and

—“to this complexion must we come at last.”

The accuracy with which the time is kept on the western (Boston and Albany) road is wonderful; yet it is no more thorough than can be, and ought to be, on every finished and established heavy rail in the country. The books at the Springfield station show, that during six months, ending on the first of May of this year, the train which leaves Albany in the afternoon for Springfield, arrived at Springfield on no day of all those months in more than an half minute variance from its schedule time. This regularity seems like magic in its operation. From the upper stories of the Massasoit hotel, the track, eastward, can be seen for a considerable distance. Precisely at the instant when the regulated time announces that the New York fast train should be in sight, a dark object shows itself upon the track, at first indistinct, but rapidly revealing its form and characteristics; and so rapidly, that the gay colors of the cars, mingled with the deep black of the engine, now show themselves, like a ribbon floating in the wind, whose hues are seen, but not accurately defined. Turn to the official standard of railway time, kept in the depot, and if you can perceive any difference whatever between the time in which the train *ought* to arrive, and the moment when the locomotive does roll into the depot, it will be estimated by seconds—nothing greater.

Mistakes of the Rich.

The Egyptian king who, swollen with grandeur, ordered a colossal staircase built to his new palace, discovered to his chagrin, when it was completed, that it required a ladder to get from one step to the other. He had forgotten, that a king's legs, after all, were as short as a beggar's. Aggrandize as we may, the limits of our senses check us, miserably, at every moment. You call yourself proprietor! Houses and pictures outlive you; and after taking your will of them, for a short time, you are carried out of your own door, feet foremost, never again to enter it. "Proprietors" you were, perhaps, of farms, and castles, and mountains: but now you own nothing but a hole in the ground, six feet by two!

The artist who visits your gallery, while you live and own it, enjoys it more than you. You are rich enough to dine twenty-four times a day, but you must eat sparingly even once. Your

cellar is full of exquisite wine, but you can only drink one bottle yourself; and to help you use your store, you are obliged to call around you friends, relatives, parasites; a little world who live upon your substance, and who, instead of being grateful, are likely to make you a return in envy. You have thirty horses in your stable: you can mount but one—ride after but two or four.

To be rich, one should "have stomachs in proportion to the number of dinners he could afford; senses excluded, according to stock in bank; sextuple vigor and sensibility to concentrate and return all the love he could propitiate with gifts.

At the close of his life, the richest man has hardly spent more upon his own employment than the poor man. He has eaten twice a day—slept in a bed alone, or with one wife: and the poor man can do as much; and the proprietor scarcely more.

Rothschild is forced to content himself with the same sky as the poor newspaper-writer; and the great banker cannot order a "private" sunset, nor add one ray to the magnificence of the night. The same air swells all lungs. The same kind of blood fills all veins. Each one possesses, really, only his own thoughts and his own senses. Soul and body—these are all the property which a man completely owns.

All that is valuable, in *this world*, is to be had for *nothing*. Genius, beauty, and love, are not bought and sold. You may purchase a rich bracelet, but not a well-turned arm on which to wear it; a pearl necklace, but not a pearly throat with which it shall vie. The richest banker on earth would vainly offer his fortune to be able to write a verse like Byron. One comes into the world naked. The difference in the fineness of a bit of fine linen is not much. Man is a handful of clay, which turns rapidly back again to dust, and which is compelled, nightly, to relapse into the nothingness of sleep, to get strength to commence life again on the morrow.

In this life, so partaken by annihilation, what is there that is real? Is it our sleeping, or our waking?—our dreaming, or our thought? Do we arise (to the more valuable life) when we go to bed, or to bed when we arise? Man is no proprietor! Or he owns but the breath as it traverses his lips, and the idea as it fits across his mind. And even the idea belongs to another.

The True Education.

The laws of God are coextensive with himself. They are *about* and *in* man, as is the atmosphere he breathes. He acts amid these laws. If he obeys them, they make him happy; if he breaks them, he must pay the penalty. To obey these laws, they must be comprehended: to comprehend them, they must be studied; and how can our children study them aright, except by the guidance of a teacher? and how can he teach aright, except he understand? Hence the need

of competent teachers. Let a child be taught understandingly what his *physical* constitution is: let him be shown the skillful involution of fibers, the wise entanglement of muscles; let him comprehend the action of the heart, stomach, and lungs, and see the blood rolling through the rivers of his frame; and, after this, explain to him the indigestible nature of alcohol; the poisonous action of medicine; the fire-fury of licentiousness: thus enable him clearly to see how vice and folly dislocate and derange the beauteous and healthful harmonies of his physical nature, and he will *then* understand, that it is just as wise to run into intemperance and lasciviousness in order to promote his pleasure, as it would be to break his arm for the sake of amusement.

Let him, also, be taught understandingly what his intellectual constitution is. Let him be convinced that the laws of mind are a voice of God within; and are at once demanding and benignant. Let his imagination be led so to embody his ideal in life and duty, as to fill the humblest condition with infinite interests; and let his judgment be called to weigh questions involving the most searching analysis and the most delicate comparisons. Thus create, by degrees, a proper intellectual atmosphere, in which his reasoning powers shall always breathe.

But first, and highest of all, let him be taught, understandingly, what his *moral* constitution is. Let him be taught that conscience is God within him, placed there to be sovereign over every appetite and passion, over every sentiment and purpose. Let him, day after day, unweariedly be advised to listen to this heavenly monitor, while it decides upon cases of moral obligation and actual conduct. To give vitality and permanence to all his moral instincts, let the star in the east lead him to the manger at Bethlehem, and thence to the cross on Calvary; so shall he have the same mind in him that was also in Christ Jesus, and thus represent his Saviour on the earth.

I say, let the inquisitive mind of a child be thus instructed and established in physical, intellectual, and moral truth; let him thus understand himself,—what he is, why he is here, and where he is going,—let him come to a clear apprehension of what God wishes a human creature to be: and it is not possible, then, to deny that *such a youth will be better able to begin life's duties, to meet its trials, to enjoy its sweets, and to bear its ills, than children now are, under our present systems.* Yes, such a child would be a well-beloved child of God; and his course may be likened to the revolving earth. His daily duties, performed in punctual obedience to the wise laws of his nature, would be like the noiseless diurnal rotation of the globe on its axis; while, at the same time, he has, like the earth, another motion: he is speeding his bright way to heaven in his infinite orbit round the great luminous center of spiritual attraction, the throne of God.

Rev. C. Brooks.

The True Spirit of Teaching.

We should study the philosophy of the child's mind; reflect upon the best methods of instruction, and strive to adapt ourselves to the capacities we address. We should not be mechanical; we should leave as much as possible for the children to do. We should win confidence and awaken desire. The true education is not to *give* to the mind, so much as to *bring out from the mind, to quicken* its orative power. All true good comes from within. Religious instruction, should not be so much like pouring water into a cup, as stirring the sand, that hidden fountains may gush out. We should cultivate more the reflection, than the memory; and leave children to think, rather than to passively listen or repeat. We should be patient; not expecting to shape the soul at once, as we would mold a bullet. Let us sow the seeds of truth faithfully, and let our prayers nourish them like the early and the latter rain; and in due time there will be a harvest. Be not easily discouraged. We should have a watchful eye to the varied capacity of children. Every chord in the harp cannot send forth the same tone; but when swept by the skillful hand, the variations create harmony. A kind Providence has given to some quicker apprehensions than others; and yet all are good of their kind. The best fruit does not always ripen the quickest; and all fruit does not need the same care. The child you think the most dull, may, after all, be the best. So do not expect always the same result. The same instruction will produce a different effect upon different minds. The nourishment that makes the tulip look gay, gives a snowy whiteness to the lilly. Different children receive different impressions. We do much if we keep some children where they are, and prevent their growing worse, while others may improve every day. We should be pointed in our remarks; always have an aim before us. One idea plainly given, is better than twenty given vaguely. In the use of illustrations, we should dwell more upon truth than illustration; upon principles rather than things. Tell a child, if you please, that Sir Thomas More, while Lord Chancellor of England, still had such reverence for his father, that before going to Westminster Hall he would kneel and ask his blessing; but tell him also, that in this act, the Lord Chancellor was lost in the man. Tell him it was his *feeling of reverence*, and not his *title*, that you admire, and that the same act would have been as acceptable to God, if it had been performed by the smallest child, or the humblest individual. Show him that the same principle which actuated Oberlin, and led him into the high mountains of France, may lead him to carry a bucket of water for a poor neighbor.

Show him the *principle* through the *act*, and lead him to acquire it. So with regard to places. Speak rather of the great *Truths* that were revealed in Palestine, than of the geographical divisions of the country. So with regard to

scripture. Teach its *spirit*, rather than its *letter*. In fine, teach religion, not coldly and unfeelingly, but so that children may love it. Present it in such a way that their quick affections and lively imaginations may grasp it, and cling to it as their life. Bring out their love, their faith, and their spirituality. Forget not that they are children,—and do not chill them by expecting them to depart from the beautiful characteristics of their age. Love to see them happy; and teach them so to love virtue, that their happiness may be complete.

Waterston.

Only one Brick on Another.

Edwin was looking at a large building which they were putting up, just opposite to his father's house. He watched the workmen from day to day, as they carried up the bricks and mortar, and then placed them in their proper order.

His father said to him, "My son, you seem to be very much taken up with the bricklayers; pray what might you be thinking about? Have you any notion of learning the trade?"

"No, sir," said Edwin, smiling; "but I was just thinking what a little thing a brick is, and yet that great house is built by only laying one brick on another."

"Very true, my son. Never forget it. Just so it is in all great works. All your learning is only one little lesson added to another. If a man could walk all round the globe, it would be only by putting one foot before the other. Your whole life will be made up of one little moment after another. Drop added to drop makes the ocean."

"Learn from this, not to despise little things. Learn also not to be discouraged by great labors. The greatest labor becomes easy, if divided into parts. You could not jump over a mountain, but step after step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember, that the whole of yonder lofty edifice is ONLY ONE BRICK ON ANOTHER."—*Youth's Penny Gazette.*

The State and the Citizen.

The obligation of the State to make provision for the education of its youth, is founded upon a principle something like that which enjoins self-preservation, and a prudential preparation of the means thereof. "As far as individuals, many or few, are concerned, I have just as much natural right" (says Mr. Edward Everett, in a recent speech in behalf of the colleges of Massachusetts) "to call on the State to pay the bill of the tailor who clothes, or the builder who shelters my children, as of the school master or school-mistress, the tutor or professor, who instructs them." Mr. Everett, however, proceeds to set the matter in its true point of view:

"The duty of educating the people rests on great public grounds, on moral and political foundations. It is deduced from the intimate

connection which experience has shown to exist between the public welfare and all the elements of national prosperity, on the one hand, and the enlightenment of the population on the other. In this point of view, I say it confidently, good college education, for those who need it and want it, is just as much the interest of the many as good school education. They are both the interest of all; that is, the whole community. It is, of human things, the highest interest of the State to put the means of obtaining a good school education and a good college education within the reach of the largest number of children."

Sir Isaac Newton's Courtship; or, How a Great Man Lost a Wife.

Sir Isaac Newton was urged, by one of his friends, to marry. He excused himself by saying, that he had no time to court a wife. His friends said they would assist, by sending to his apartment a woman of worth. He thanked them for their offer, and promised to receive a visit from her. His friends applied to the woman, and requested her to dispense with the usual ceremonies of courtship, and wait on the philosopher, which she consented to do. When she came to his apartment, and produced her letter of recommendation, he received it politely, filled and fired his pipe, and sat down by her side, took hold of her hand, and conversed on the subject. Before they had brought the point to a close, some question about the magnitude of the heavenly bodies struck his mind with such force, that he forgot what he was about: he turned his eyes up to heaven, took the pipe out of his mouth with his left hand, and, being lost in study, without design, took the lady's left hand, which he held in his own, and with one of her fingers crowded the tobacco in the bowl of his pipe, holding it there so long that her heart, as well as her finger, took fire, and she, in a huff, sprang up, and went off, leaving the philosopher to finish his study alone.

Education.

In Prussia, every parent is obliged, by law, to send his children regularly to school, or otherwise to provide for them ample means of instruction.

In Iceland, if a minor commits a crime, the parents are immediately arrested, and unless they can prove to the satisfaction of the magistrate, they have afforded to the child all needed opportunities for instruction, the penalty of the crime is inflicted upon them, and the child is placed under proper instruction.

In the town of Wiscasset, Maine, the select men (or council) have ordered the arrest of all boys who may be loitering round the streets during school hours, saying, that they must either attend school or devote their time, with diligence, to some useful employment.

The Language of Flowers.

The fair lily is an image of holy innocence; the purple rose a figure of unfeigned love; faith is represented to us in the blue passion flower; hope beams forth from the evergreen; peace from the olivebranch; immortality from *immortelle*: the cares of life are represented by the rosemary; the victory of the spirit by the palm; modesty by the blue, fragrant violet; compassion by the ivy; tenderness by the myrtle; affectionate reminiscence by the forget-me-not; natural honesty and fidelity by the oak leaf; unassumingness by the cornflower (the *cyanea*); and the auriculus,

—“how friendly they look upon us,
With their child-like eyes.”

Even the dispositions of the human soul are expressed by flowers. Thus, silent grief is portrayed by the weeping willow; sadness by the angelica; shuddering by the aspen; melancholy by the cypress; desire of meeting again by the starwort: the night-smelling rocket is a figure of life, as it stands on the frontiers between light and darkness. Thus nature, by these flowers, seems to betoken her loving sympathy with us: and whom hath she not often more consoled than heartless and voiceless men are able to do!

Aid Children in their Studies.

The good mother, or other discreet member of the family, can do much to encourage children in their studies. Even when the parent is not so well skilled in the branches the child is attending to, she may exercise a powerful influence, by showing to the child that she is interested in its success.

If the children sit down to what they consider a task, and see no other member of the family attending to study, or taking any interest in their progress, it may be irksome, especially when all the rest of the family seem to be free from care or labor, and enjoying life in a cheerful manner, apparently without the labor of thought or reflection.

Many are qualified to aid children essentially in their studies, and all have the power of encouragement, which often operates like a charm upon the juvenile mind, and causes difficulties that loomed up to a discouragement in the distance, to diminish or vanish away on near approach or familiar acquaintance, through the aid of a kind friend.

FIGURES.—If you multiply any given number by itself, say 8, thus: 8 times 8 are 64; then take one from the multiplier, and add it to the multiplied, the product will always fall short, by 1, of the former product. Thus, 1 from 8 leaves 7; 1 added to 8, is 9; 7 times 9 are 63. And this rule appears to extend to all numbers, large or small.

A NEW SCHOOL BOOK.

RAY'S ALGEBRA, PART FIRST,

On the Analytical and Inductive Method of Instruction; with numerous Practical Exercises.—Designed for Common Schools and Academies. Complete in one volume, 12mo., of 240 pages, Compiled for the Eclectic Series, by Dr. Ray, Professor of Mathematics in Woodward College.

RECENTLY PUBLISHED.

No better evidence is needed that this is an improvement on all similar treatises, than the high commendation it has received from the many intelligent instructors who have examined it. Its merits are rapidly gaining for it adoption, as the standard elementary text-book in Algebra in our best schools and academies.

The following are a few of the recommendations, which are daily accumulating in the hands of the publishers:

From J. H. FAIRCHILD, Professor of Mathematics in Oberlin College.

Professor Ray—Sir: I have read, with much satisfaction, your Algebra, Part First. It seems admirably adapted as an introduction to the study; and is such a book as no one but an experienced and successful teacher could produce. The demonstrations are sufficiently scientific, and yet not so abstract as to be unintelligible to the learner. Many authors seem to think that their reputation depends upon making their works above the comprehension of a beginner. Although some new work on algebra appears among us almost every month, yet yours was needed. I am pleased to see that the first edition is quite free from typographical errors, and that the language is, for the most part, logically and grammatically accurate; a remark which will not apply to all the works on algebra recently published in your city.

If you shall succeed as well in part second as in part first, the book will be welcomed by many instructors.

(Signed) J. H. FAIRCHILD.

January 5, 1849.

From P. CARTER, Professor of Mathematics, etc., in Granville College.

I have examined, with much interest, the copy of Ray's Algebra presented to me by your politeness. As an elementary work for beginners, and especially for younger pupils, I consider it as one of the best with which I am acquainted. Like all the elementary works of Professor Ray, it is distinguished for its simplicity, clearness, and precision, and furnishes an excellent introduction to the larger and more difficult works of this beautiful science.

(Signed) P. CARTER.

February 24, 1849.

Extract from a communication furnished for the "School Friend", by an accomplished teacher in the "CINCINNATI CENTRAL HIGH SCHOOL", in which Ray's Algebra is used.

It is but a few months since this book was issued from the press, and although we are acquainted with a dozen other Algebras of similar pretensions, and no mean value, yet from the examination of no one of them have we risen with so much pleasure and satisfaction, as from the examination of this. * * * "In graduating the plan of his work, the author has shown great care and ingenuity, and in its execution, has manifested a familiarity with the wants and difficulties of young students, and a tact in obviating them, which has rarely been equalled. The principles are briefly stated, then illustrated and impressed on the mind by a numerous and choice selection of examples. All portions of the work bear ample testimony to the truth of a remark in the preface, that every page was carefully elaborated by many years of toil in the school-room. The statement and illustrations of the principles indicate that the ignorance and misapprehensions of the pupil were met and fathomed by a keen and watchful eye in the teacher, and the proper remedies applied, and that these remedies were tested by repeated trials through a long and systematic course of teaching, and finally recorded for the use of students yet to be."

From Mr. GREEN, of the English and Classical Academy, Madison.

I have carefully examined Ray's Algebra, Part First. The arrangement adopted in it of the fundamental principles of the science is, no doubt, the best one. The demonstrations accompanying the rules are lucid and accurate, and the examples copious enough to impress them indelibly upon the mind of the pupil. From the character of the author's arithmetic, the public had reason to expect that an algebra from the same author would be a valuable contribution to this department of science, and, in the judgment of the writer, this expectation will not be disappointed.

October 16, 1848.

From Mr. ZACHOS, Professor of Mathematics in Dr. Colton's Academy.

I have examined Ray's Elementary Algebra, and the best recommendation I can give it, is the fact that I have adopted it in my younger classes.

(Signed) J. C. ZACHOS.

September 23, 1848.

From B. C. HOBBS, Superintendent of Friends' Boarding School, Richmond.

I consider Ray's Algebra, Part First, worthy of a place in every school. The author has fallen upon an ingenious method of securing a mental preparation, before the more difficult exercises of the slate are required. The work is clear and comprehensive, and a selection of superior formulae has been made for the solution of difficult problems. Could an objection be made to the work, it would be, that the subject is too much simplified. The cheapness of the work brings it within the means of every one.

(Signed) B. C. HOBBS.

Ninth Month, 20, 1848.

From Mr. S. FINDLEY, Principal of Chillicothe Academy.

After a careful examination of Ray's Algebra, Part First, I cheerfully recommend it as one of the best treatises in that department of science now extant. In its enunciation of rules it is concise and clear; in its demonstrations it is simple and philosophical; and its examples are numerous and varied: so that, in every respect, it excels as a theoretical and practical text-book for beginners, and as such is now in use in the Chillicothe Academy.

(Signed) SAM'L FINDLEY.

February 26, 1849.

From Mr. HOOKER, Teacher at Mount Carmel, Ohio.

Professor Ray—Respected sir: I have, for some time past, been examining your elementary work on Algebra; and can truly say, that, as a primary work, it is better suited (according to my opinion) for general use in schools, than any similar work with which I am acquainted. The transition from arithmetic to our primary works on algebra, is, generally, too great; and unless scholars have a "natural tact" for mathematics, their knowledge of numbers generally stops with arithmetic, as few have the courage to undertake to master a theoretical treatise on algebra. * * * I am glad to see you have made the change from arithmetic so gradual, and, at the same time so interesting. I have no doubt but your work will take precedence of all elementary treatises now in use in the Western States. * * *

(Signed) J. J. HOOKER.

February 28, 1849.

CINCINNATI PUBLIC SCHOOLS

The following is the Report of the Committee on Text Books to the Board of Directors, [May 1, 1849.]

"That they have examined Ray's Algebra, Part First, and find it to be the cheapest and the best elementary work on the science of Algebra that they have used, or that has come under their inspection. It is of a higher order than most elementary works, and at the same time, it is very simple, commencing with seventeen pages of intellectual exercises, which serve as a connecting link between Arithmetic and Algebra. The whole work appears to be what the author says it is—'The result of much reflection, and the experience of many years in the school-room.' The committee, therefore, recommend the adoption of the following resolution:

"Resolved, That Ray's Algebra, Part First, be adopted as a Text Book in the Common Schools of Cincinnati.

W. M. PHILLIPS, JR.

S. MOLLITER.

J. C. DAVENPORT.

A. L. BUSHNELL.

Committee on Text Books."

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W. B. SMITH & CO.

Publishers of the Eclectic Educational Series,

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ABSTRACT OF THE

MeteoroLOGICAL REGISTER,

KEPT AT

Woodward College, Cincinnati,

Lat. 39 deg. 6 minutes N.; Long. 84 deg. 27 minutes W.

150 feet above Low Water Mark in the Ohio.

BY JOSEPH RAY, M. D.

JUNE, 1849.

| Day of M. | Fahr'heit. Therm'eter | Barom' Mean height | Wind.. | | | Weather | Clearness of Sky | Rain. |
|-----------|--------------------------|--------------------------|--------|------|-------|---------|---------------------|-------|
| | | | M. | M. | Force | | | |
| 1 | 57 87 71.2 | 29.189 | s | w | 3 | var'ble | 5 | .36 |
| 2 | 64 82 71.8 | .135 | do | do | 1 | var'ble | 5 | |
| 3 | 65 86 72.7 | .145 | do | do | 1 | fair | 7 | |
| 4 | 63 90 74.8 | .175 | w | west | 1 | fair | 7 | |
| 5 | 62 86 73.0 | .253 | do | do | 2 | fair | 6 | |
| 6 | 64 83 72.8 | .208 | n | e | 1 | var'ble | 2 | .07 |
| 7 | 69 86 76.0 | .011 | w | w | 1 | do | 1 | .08 |
| 8 | 70 82 73.2 | .107 | s | w | 1 | do | 1 | 1.06 |
| 9 | 64 74 73.7 | .085 | n | n | 1 | do | 1 | .11 |
| 10 | 62 79 69.2 | .268 | do | do | 1 | do | 5 | |
| 11 | 63 83 71.3 | .264 | e | e | 1 | cloudy | 0 | |
| 12 | 67 82 73.0 | .212 | s | w | 2 | var'ble | 1 | |
| 13 | 69 82 73.8 | .309 | s | s | 2 | do | 1 | |
| 14 | 70 88 77.0 | .389 | s | w | 1 | do | 1 | .35 |
| 15 | 68 81 70.8 | .276 | w | west | 2 | do | 2 | |
| 16 | 61 78 67.8 | .400 | n | w | 1 | fair | 7 | |
| 17 | 26 78 68.3 | .464 | do | do | 1 | do | 9 | |
| 18 | 60 37 73.3 | .505 | e | e | 1 | do | 9 | |
| 19 | 64 88 75.2 | .443 | s | s | 1 | do | 8 | |
| 20 | 67 92 78.2 | .429 | do | do | 1 | do | 9 | |
| 21 | 70 91 79.0 | .388 | do | do | 1 | do | 9 | |
| 22 | 70 92 79.8 | .288 | do | do | 1 | do | 8 | |
| 23 | 73 90 79.7 | .245 | s | w | 1 | var'ble | 5 | |
| 24 | 71 88 77.0 | .155 | do | do | 1 | var'ble | 2 | .34 |
| 25 | 71 84 75.7 | .183 | do | do | 1 | var'ble | 1 | .14 |
| 26 | 73 86 78.2 | .125 | do | do | 2 | fair | 6 | |
| 27 | 72 39 74.2 | .179 | do | do | 1 | var'ble | 2 | .43 |
| 28 | 71 82 75.0 | .145 | do | do | 1 | do | 2 | .52 |
| 29 | 70 79 73.2 | .145 | west | west | 3 | do | 2 | 1.34 |
| 30 | 70 84 74.3 | .145 | n | w | 1 | do | 1 | .10 |

EXPLANATION.—The 1st column contains the day of the month; the 2d the minimum or least hight of the thermometer, during the twenty-four hours beginning with the dawn of each day; the 3d the maximum, or greatest hight during the same period; the 4th the mean or average temperature of the day, reckoning from sunrise to sunrise; the 5th the mean hight of the barometer, corrected for capillarity, and reduced to the temperature of freezing water. In estimating the force of the wind, 0 denotes calm, 1 a gentle breeze, 2 a strong breeze, 3 a light wind, 4 a strong wind, and 5 a storm. In estimating the clearness of the sky, 10 denotes entire clearness, or that which is nearly so, and the other figures, from 0 to 10, the corresponding proportions of clearness. The other columns need no explanation.

SUMMARY—

Least hight of Thermometer, 57 deg.
Greatest hight of do 92
Monthly range of do 35
Least daily variation of do 9
Greatest daily variation of do 30
Mean temperature of month, 73.9
do do at sunrise, 66.7
do do at 2 P. M. 84.6
Coldest day, June 9.
Mean temperature of coldest day, 67.3

Warmest day, June 22.

Mean temp. of warmest day, 79.8
Minimum hight of Barometer, 29.011 inches
Maximum do do 29.505 do
Range of do do .494 do
Mean hight of do do 29.241 do
No. of days of rain, 17.
Perpendicular depth of rain, 4.90 in.

WEATHER.—Clear and fair, eleven days; variable 18 days—cloudy, 1 day.

WIND.—N. 2 days; N. E. 1 day; E. 1 1/2 days; S. 5 1/2 days; S. W. 12 days; W. 5 days; N. W. 3 days.

MEMORANDA.—1st, heavy shower; 3d to 6th, warm, fair and variable; 6th to 10th, wet, variable and showery; 10th to 14th, a light sprinkle of rain each day; 14th, thunderstorm at midnight; 15th to 19th, pleasant and

fair; 19th to 24th, dry, sultry and variable; 24 to 25th, variable and showery; 27th to 30th, warm and wet.

OBSERVATIONS.—This month has been remarkable for its high mean temperature, and for the great number of days on which there was more or less rain. On several days, however, the amount of rain was too small to be appreciated in the gauge. From the 24th to the close of the month, the average mean temperature was about $75\frac{1}{2}$ degrees, while the atmosphere was almost constantly saturated with moisture. It can scarcely be doubted that this condition of the atmosphere extended the influence and increased the fatality of the epidemic.

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S. G. GOODRICH.

From the *American Courier*.

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From the *Southern Journal of Education*.

The four fundamental rules are more faithfully discussed than in any work we are acquainted with. The same is true in regard to decimal and vulgar fractions. We cordially recommend the work to the consideration of teachers, and advise them to obtain a copy for their own examination. They will be amply repaid for their trouble and expense in the perusal of its pages, so much more attractive than those of common authorities, which usually consist of rules, printed in italics, followed by examples for practice in solid phalanx.

Crozet's Arithmetic meets my approbation, and I most respectfully recommend its use in our district free schools.

LEROY G. EDWARDS,

President of School Commissioners for Norfolk cy.

BETHANY COLLEGE, 23d Feb. 1849.

I have examined an Arithmetic for Colleges and Schools, by Professor C. Crozet. Those who wish to develop and train the reasoning powers, to impart a thorough knowledge of arithmetic, and to make the step from arithmetic to algebra as easy as possible, would do well to adopt this book.

JAMES P. MASON, A. M., Prof. Math.

RICHMOND ACADEMY, Dec. 7, 1848.

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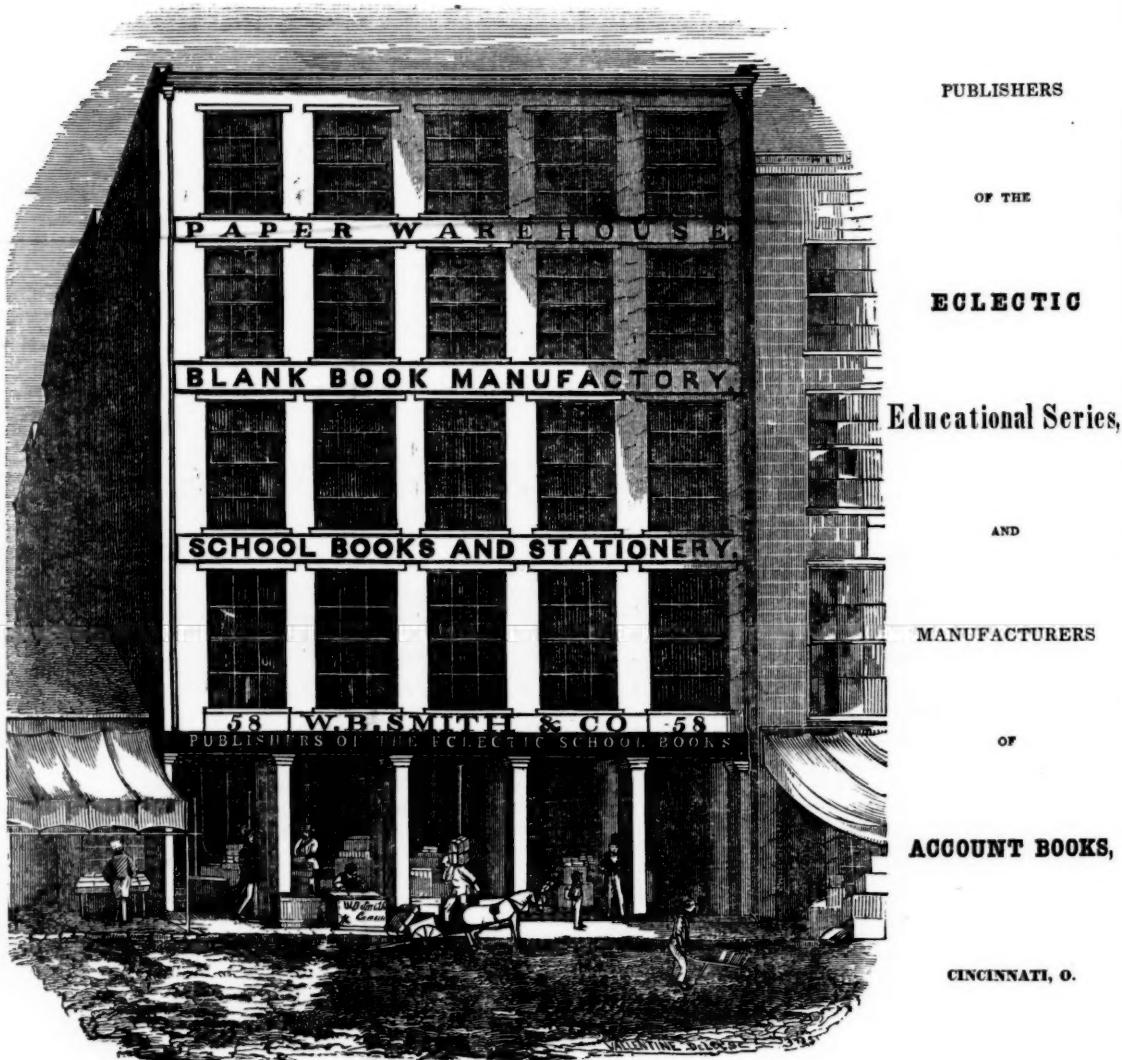
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